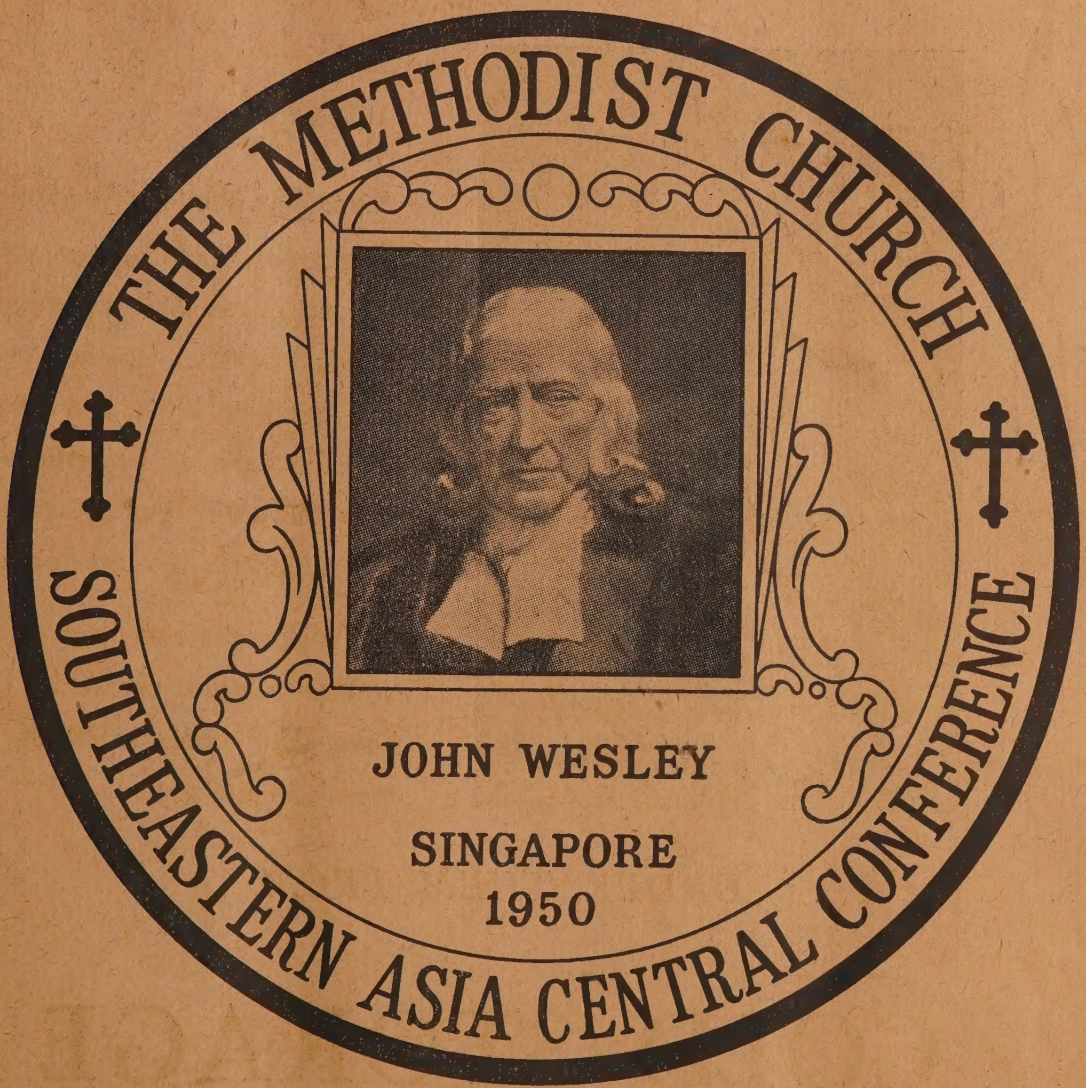
The Malaysia Message

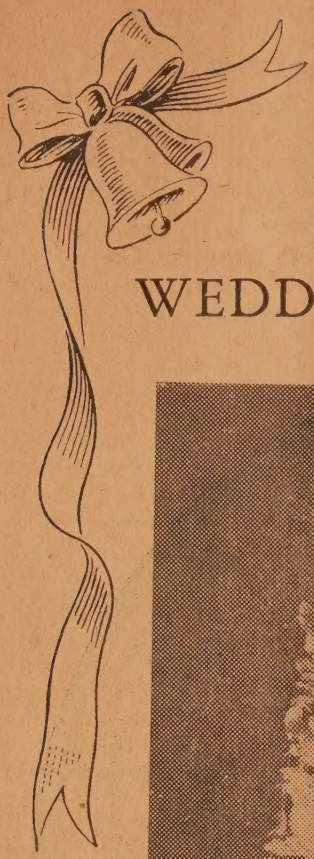
SINGAPORE
FEBRUARY - MARCH 1950



Facsimile of the Central Conference Badge worn by all the delegates and officials at the Conference
It was designed by the Rev. Paul S. H. Hang

Central Conference Issue

54:2-3



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The Malaysia Message

FEBRUARY—MARCH 1950

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Important Notices

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SUBSCRIBERS PLEASE NOTE !

FROM NOW ON WE shall not send individual receipts for yearly subscriptions, for that simply adds to our postage bills, but you will find on your address slip the date printed when your subscription expires. Thus if you now pay your subscription for 1950 you will note on the same line with your name the date Dec. 50; that will be proof that your subscription has been paid. This is following the usual custom of many magazines. If, however, an individual subscriber still wishes to have a receipt posted to him this will be done, for all subscriptions will continue to be entered in our receipt books.

RELIGIOUS BROADCASTING

TWO NEW RELIGIOUS PROGRAMME are about to go on the air over Radio Malaya, and another will be instituted as soon as arrangements can be made. The programmes which have been planned by the Committee on Broadcasting of the Malayan Christian Council, in cooperation with the Roman Catholic Church, are as follows: Sunday from 11:30 a.m. to 12:00 noon; 10:55 p.m. to 11:00 p.m. (Epilogue). A service in Chinese over the Red Network from 9:15 p.m. to 10:00 p.m. on Sunday is soon to follow. The 5:30 p.m. Sunday Service will continue as before.

Methodist broadcasts between now and Easter are as follows: March 12th at 5:30 p.m.; April 2nd at 11:30 a.m.

Methodists, Anglicans, Roman Catholics, Presbyterians, the Salvation Army, and the Bethesda Katong will take their turn in these services by rotation.

CHANGE OF ADDRESS

THE MISSION TREASURER asks us to announce that in the future all correspondence should be addressed to:

The Treasurer
Methodist Headquarters
P. O. Box 483, Singapore

MYF INSTITUTE

EVERY MYFER ought to read the excellent MYF pages in this issue in which your Secretary lays out all the carefully made plans for that occasion. Every Chapter in Malaya should be well represented in this Institute.

THE SCHOOLS' PAGES

UNFORTUNATELY, due to the large amount of Central Conference matter, we could not do justice to Mr. T. R. Doraisamy's pages in this issue, but we hope to rectify that in the Easter issue.

Meditation Resources

"Seek a convenient time of leisure for thyself, and meditate often upon God's loving kindness."
—Thomas a Kempis.

Behold my Servant! Him I uphold,
My chosen, in him my soul has joy;
My very own spirit in him have I put,
True religion shall he bring to the nations.

He shall not shout, nor cry aloud,
In the street his voice shall not be heard,
A bruised reed he shall not break
A smoking wick he shall not quench.

Faithfully he extends true religion.
He is neither tired nor is he depressed.
He shall yet establish true religion in the world,
And for his teaching the far isles wait.
—Isaiah 42:1-4, Hawley's Translation.

* * * * *

WE MAKE THE ROAD

We shall not travel by the road we make;
Ere day by day the sound of many feet
Is heard upon the stones that now we break
We shall come to where the cross-roads meet.
For us the heat by day, the cold by night,
The inch-slow progress and the heavy load,
And death at last to close the long grim fight
With man and beast and stone: for them the road.
For them the shade of trees that now we plant,
The safe, smooth journey and the certain goal—
Yea, birthright in the land of covenant:
For us the day-labour, travail of the soul.
And yet the road is ours as never theirs;
Is not one gift on us alone bestowed?
For us the joy of joys, O pioneers:
We shall not travel, but we make the road!
—Helen Friedlander

* * * * *

A Mere Handful of Men!

"In the eighth century before Christ, all over the civilized world, form had taken the place of substance in men's creeds. The splendours of worship grew more splendid, the multitudes of priests and devotees perpetually greater; ceremony followed upon ceremony; but the spirit that had informed the temples and the shrines was gone . . . . And then something happened, one of the most important events that ever happened, which was to result in nothing less than a completely new idea of religion, an altogether different relation of men to God. In a little country of no consequence whatever to the ruling powers, to the two-thousand-year-old mother civilization, Egypt, to the fearful, irresistible war-machine, Nineveh, to the caravans and fleets of Babylon the great, a man arose, one man, all alone, to set himself against the force of the whole world's conviction; and after him another and then another, each always by himself against the nations, in all *a mere handful of men* who had vision of a new heaven and a new earth, a new motive-power for mankind and a new road to God, and who proclaimed this strange conception with a passion and a power never surpassed in the three thousand years that stretch out between their day and ours."
—Edith Hamilton, *The Prophets of Israel.*

* * * * *

The dreams outlive all other works of men,
And stone is frailer than the stuff of thought.
The firmest structures man has ever wrought
Are insubstantial cloud-vaults of the pen.
—Stanton A. Coblentz

* * * * *

Gift of Freedom

"The most appealing thing in all Christ's tremendous vision of the Divine Omnipotence is the infinite courage of God in giving the gift of freedom to men, foregoing forever the right to force Himself upon man's will. Nay, He saw God everywhere throughout His world stooping with amazing condescension, wistfully, eagerly and with an unfathomable desire to importune and solicit the human heart's acceptance of His Will, that it might enter into eternal life." —James Alexander Robertson

* * * * *

FREEDOM EVERMORE

For He that worketh high and wise,
Nor pauses in his plan,
Will take the sun out of the skies
Ere freedom out of man.
—Ralph Waldo Emerson

* * * * *

"The climbers have always been tugged-at from below. Fear of innovation, and vested stakes in the existing arrangement have ever united in opposition to the pioneer. Plus the danger inherent in the very climbing, pathfinders have been confronted with impassioned endeavours to hurl them over the precipice of destruction and oblivion." Kirby Page.

* * * * *

A Prayer

"We thank thee, Father, for the many paths that lead to thee. We would give special thanks for the illuminated pathfinders who, with prophetic vision, have led the way to the citadels of love and peace, aye, for those who have illumined the dark places of life, those whose words cheer us in hours of fatigue and discouragement, whose deeds encourage us in moments of doubt and distrust. May we show our gratitude to thee, Father, as we travel along the highways that lead to peace and brotherhood, by becoming each in his own way, pathfinders, pathmakers to thee." —Jenkin Lloyd Jones.

(Suggestions to our Readers: Do not read this page at one sitting. Turn to it again and again. Read the Bible selection and prayer each time and then meditate on one of the quotations be it verse or prose. Only so can the fullest use be made such a page of Resources.—Ed.)

THE MALAYSIA MESSAGE

OFFICIAL ORGAN OF THE METHODIST CHURCH, MALAYSIA

VOL. 5854 SINGAPORE, FEBRUARY—MARCH, 1950 NO. 2 & 3

EDITORIAL

THE ESTABLISHMENT OF *The Central Conference of Southeastern Asia* on February 1, 1950, is a definite milestone in the progress of *Methodism* in Malaya. On Friday, April 19, 1889, Bishop J. M. Thoburn opened the first Annual Meeting of *The Malaysia Mission* of the *Methodist Church*. This was almost exactly four years after Bishop Thoburn's first arrival in Singapore in company with William F. Oldham, whom he then left here with Mrs. Oldham to begin the work of the *Methodist Church* in this country. On Thursday, January 8, 1925, Bishop Titus Lowe announced that the name of the Conference was changed by the 1924 *General Conference* from *Malaysia* to the *Malaya Annual Conference*. In 1932 the General *Conference* gave permission to form a Chinese Conference in Malaya which was not formally set up until 1946 under the name the *Malaysia Chinese Annual Conference*. Now in 1950 the two Malayan Annual Conferences were the hosts to the delegates from Sumatra, Burma and Borneo to the first session of a full and regular *Central Conference*.

BEGINNING OF A NEW ERA

WE ELECT OUR OWN BISHOP

THE MAJOR ITEM OF BUSINESS on the agenda of the *Central Conference* was the election of a bishop for Southeast Asia. Ever since the cessation of hostilities in the Pacific area, people have been talking about who would succeed Bishop Edwin F. Lee, who had served this Field as bishop since June, 1928, for it was assumed that he would be retiring and that the *General Conference* in 1948 would make a momentous decision on our behalf. The question then was, would the *General Conference* assign to some *Jurisdiction Conference* the duty of electing and appointing of a bishop for Malaya or would it give us the right to set up a full *Central Conference* and the privilege of electing our own bishop? There was considerable pressure both ways, but, finally, the *General Conference* decided to give us our own *Central Conference* provided the *Burma Annual Conference* would join us, thus making it possible for us to have the minimum number of delegates, namely, twenty ministerial and twenty lay. Burma did decide last October to join us and the total number of delegates elected to the Conference was forty-two.

Since the death of Bishop E. F. Lee the whole subject of who would succeed him was very much in the minds of Malayan Methodists, as well as of many friends elsewhere. In a situation representing so many racial groups, as well as the usual differences of opinion, it was only natural that each delegation would have its own candidates and choices in the matter. There were thus, at least, five groups represented at the *Central Conference*: the Burma, the Sumatra, the Chinese, the Straits Chinese, and the Indian.

In but one day's balloting the *Conference* chose a former well-known missionary, Dr. Raymond L. Archer, who served from 1907 until 1942 in Java, Sumatra and Malaya, and who, during the war and since, has been one of the Associate Secretaries of the *Division of Foreign Missions* in our New York Headquarters.

WHAT THE NEW BISHOP FACES

THE NEW BISHOP MUST SEEK to make out of this diverse group of peoples, all under the aegis of *The Methodist Church*, a composite whole and the sense of a common goal. How to submerge the national and individual aspirations of the Burmese, Karens, Bataks, Chinese, Straits Chinese, Dyaks, Indians, American missionaries, Eurasians, British lay workers and others will be a herculean task. The sharp racial antagonisms which have from time to time crept into our church, especially since the war, must be submerged to a larger concept of the Kingdom. We must boldly face the fact that there are the differences of opinion and racial aspirations, for only in so doing will we be able to meet our problems and resolve them. Our new bishop having been elected has every right to expect our loyalty and our cooperation in our common task, namely, the building of a portion of Christ's Kingdom.

OUR EDUCATIONAL WORK IN MALAYA

ON THE FLOORS OF OUR Malaya Annual Conferences, as well as in sessions of the Field Committees, again and again the question is raised: "Are our missionaries giving too much attention to educational work in comparison to our evangelistic task?" A look into the past, as was made recently by our Educational Secretary, the Rev. Ralph Kesselring, is very illuminating.

In 1933 out of 26 missionaries of the Division of Foreign Missions 21 were primarily engaged in educational work and only 5, including the Mission Treasurer, in full time evangelistic task. In 1940 out of 17 missionary men then in Malaya 14 were engaged in educational work and 3 in other work. In 1950 the picture was almost completely reversed. Out of a total of 17 men now on the field 6 are primarily engaged in educational work and 11 entirely set free for other work, and it should be stated that two of the six in educational work are also pastors of Wesley Churches. It would then seem from the above that in 1950 we have completely reversed the situation which held true in Malaya up until the war.

In facing the problem of our educational work we must not forget that it was our schools which saved the

missionary personnel in Malaya during the depression. In many parts of the world the Board of Foreign Missions was forced to recall the majority of its missionaries, due to lack of income, and in many countries work was closed which has never been re-opened. Because of our educational programme, which then supported the majority of our missionaries, Malaya was the one field during that slump period which was actually able to recruit new missionaries. At least seven of our present missionaries and their wives would no doubt not be on the field today if it had not been for our educational programme, and it ought to be pointed out that at present only two of these seven are now in full-time educational work.

COORDINATION OF OUR CHURCH AND SCHOOL PROGRAMME

THERE ARE OBVIOUS DISCREPANCIES in our Mission programme within the boundaries of our Central Conference. Everywhere we have used day schools as a part of our evangelistic programme and there is no doubt that the tremendous growth of the Methodist Church in Southeastern Asia has been largely due to its educational foundation. This is easily seen when we compare it with work by other denominations not founded upon an educational programme. The fact, nevertheless, remains that we have always been conscious of a discrepancy between our educational and evangelistic task. Usually the excellence or weakness of the evangelistic programme has been due to individual initiative and vision or the lack of such vision. In some centres the Christian emphasis in the schools is fully supported by local pastors, Asian and missionary, and they work together as one unit. In other centres there seems to be but little cooperation. How can this whole matter be correlated and improved?

There is an increasing feeling that the time has come for the appointment of a full-time Educational Secretary. Actually the Central Conference has envisaged such a secretary for the entire area. We think such an appointment would be impractical at this time but we do feel that the appointment of local secretaries for Burma, Sumatra, Malaya and Borneo is most important and that the Malaya Secretary at least, and probably also the Sarawak, Borneo, Secretary, ought to be a full-time appointment. These persons ought to be men who know the educational problems of our schools, who have been effective administrators for a considerable period of time and well-trained in religious education. They ought to be free to go to our schools and work out the problems with the principals, make recommendations, and meet with the local education officers to see that our people are getting the personnel, the materials and the money they require. Such a secretary in Malaya ought to have the fullest backing of the Bishop, the Cabinets and the Field Committees, so that every principal and every headmaster will recognize his authority.

LOCAL MINISTERS AND OUR CHURCHES

IN A SITUATION WHERE the Education Department welcomes the Christian emphasis in our schools we ought to make every use of this opportunity and the onus of it ought not to fall only on the principals and headmasters, but on the shoulders of all of our ministers as well. Too often principals of schools and ministers in charge of parishes have been so engrossed in their own individual task that they have lost sight of each other, and the idea of cooperation has never occurred. Would it be too much to ask the ministers of our churches that they come into the schools and take classes in religious education? Would not such a programme, carefully worked out, mean a tremendous advance in Sunday School attendance, in MYF memberships, and great increase in attendance in Services of Worship? Surely the field is white unto the harvest!

Items of Interest

THE WEEK OF DEDICATION

THE METHODIST CHURCH of Malaya and Sarawak has set aside the week of March 6th to 12th, inclusive, as the Week of Dedication. According to this plan, the entire church will be entering into the year 1950, praying and thinking and doing intensively something for the Kingdom of God in these difficult days. The theme for this period will be *Our Faith in Prayer*. This theme is in itself a stimulating invitation to discover the spiritual resources which we need for our time. It will provide a new opportunity for us to re-dedicate ourselves to the highest purposes that we know.

At the end of the Week of Dedication on Sunday March 12th, each congregation will be requested to give an offering as an act of dedication. This offering will go to the Malayan Methodist Advance for the printing and distribution of literature, for the training of laymen in the work of the church, and to assist in the forward programme of the church in general. In America and elsewhere the Week of Dedication is being observed, and the proceeds of the offering will be devoted mainly to causes in places outside of the area where it is collected. Our church in Malaya is not asking that, but it is simply asking that every church, every congregation, and every individual member shoulder his share of the load of prayer, of labour, and of giving, that the Church of Christ in this area, may go forward.

THE ANGELUS FELLOWSHIP A CALL TO PRAYER

IN A LETTER WHICH WE HAVE received from Dr. Eugene L. Smith, Executive Secretary of the Division of Foreign Missions of our church, in New York, we find this call to prayer. "You have been often in our prayers, many by name. An increasing number of us are developing the habit of pausing for prayer each evening at six o'clock. We find that having a set time deepens the sense of unity

with others in the *Angelus Fellowship*. If you, wherever you are, wish to add your prayers to ours for all the people of our church at this appointed time, and especially for those whom you seek to serve, we will be glad to have you. Mrs. Smith and I will be grateful if you will pray for us. May the peace of God rule your hearts, and His joy empower you for your labours."

Both Bishop Archer and Bishop Moore have called attention to this spiritual movement. Bishop Archer told us how this movement has spread across Africa, and is widely observed there. Bishop Moore also called our attention to it and invited us to extend this fellowship to the church in Southeast Asia. Let us pause at six o'clock each evening and offer a silent prayer for our church around the world that it may be strengthened for the great task which confronts it at this time.

ECUMENICAL SUNDAY

THE MALAYAN CHRISTIAN COUNCIL is recommending to all the churches in the Council to observe Sunday May 21 as *Ecumenical Sunday*. The idea behind this suggestion is for every minister to invite a minister of another communion to fill his pulpit that Sunday. In this way we hope that better understanding and good feeling may result as well as a deepening of mutual respect and cooperation. The decision to do this arose out of a report by Canon R. K. S. Adams of the Anglican Church to the Annual Meeting of the M.C.C. on his experiences in Australia last year and his hope that we might follow the example of Australia.

MISSIONS IN COLONIES

OPENING A METHODIST MISSIONARY exhibition in Westminster on Feb. 1, 1950, Mr. Arthur Creech Jones, Secretary of State for the Colonies, said that while the Colonial Development and Welfare Act was helping colonies organise social services the mission schools, clinics and hospitals, still had important work, and that Colonial people could not hope to carry responsibility for their own affairs unless their sons grow up as men of character actuated by a great sense of social responsibility. In preaching and practising the principle of human rights, Mr. Jones pointed out, missions had set a great example to those who followed.

BIBLE SUNDAY

MR. IAN MORRISON, the *Secretary* of *The National Bible Society of Scotland*) has issued an appeal to observe Bible Sunday in Malaya on any convenient Sunday in either March or April this year. The usual time in the Christian Year for Bible Sunday is the Second Sunday in Advent, but that is so close to the end of the year that it is often difficult to be observed. We heartily recommend the suggestion of the Secretary of the Bible Society to all of our Methodist ministers and laymen.

In his report, Mr. Morrison points out that 1949 was a stellar year in the Society's history in that it received nearly five thousand dollars from Malayan sources; the amount was less than one thousand dollars in 1948. His goal for 1950 is ten thousand dollars, or about 30% of what the Bible Society spends in Malaya in the propagation of its great work.

To realise this hope the Church in Malaya must take the Bible Society into her heart and life as in other lands. Pastors can do so by constantly reminding their people of the work of the Society. Can we not look forward to the day when this work will be entirely our own supported by the Christians of Malaysia? Let us pray about this.

ADVICE AS TO CLERICAL DRESS

WHEREAS, WE BELIEVE that the use of distinctive ministerial dress will add to the dignity of our services;

Be it resolved, as follows.

1. Ordained ministers are advised to adopt a form of ministerial dress to be worn only when conducting services of their Ministerial Office, such as a worship service, administering the Sacrament of the Lord's Supper, and baptisms and marriages.

2. In view of the wide difference of custom and climate represented in this jurisdiction, the following alternative types of ministerial dress shall be authorized.

a. A black academic gown.
b. Long white or black *achkan* with *angaunchha*
c. Long black or white *kurta*.
d. Long white surplice with black bands of the type used by the Anglican church, with or without a black cassock underneath.

(The above paragraph is taken out of the Discipline of the Central Conference of Southern Asia, to which the Burma Conference formerly belonged. We understand that our Methodist ministers in Burma have accepted Category (d) in the above Advice and are happy in the use of the same. We print this Advice here as a suggestion to our Bishop and the Superintendents of the other Conferences in our new Central Conference Area. We have long needed some common action in the matter of clerical dress.—Ed.)

—*H. S. O.*

Mrs. Ho Seng Ong with Mrs. Edwin F. Lee—photo taken while Dr. and Mrs. Ho were visiting her in Fayette, Iowa

About The Advance

FOR CHRIST AND HIS CHURCH

Our Faith—until the end of June, 1950
Our Church—July to December, 1950
Our Ministry—January, 1951—June, 1951
Our Mission in the Home, the Community, the Nation, and the World—
July, 1951—December, 1951.

ABOUT THE PREACHING MISSIONS

Almost every town and city had special evangelistic meetings.

ABOUT "OUR FAITH"

A preaching and teaching emphasis is now going on in the churches.

November, 1949—Our Faith in God
December, 1949—Our Faith in Christ
January, 1950—Our Faith in the Bible
February, 1950—Our Faith in Love
March, 1950—Our Faith in Prayer

WHAT NEXT IN THE ADVANCE?

You should be ready to strive for the new goals in The Advance outlined by the Committee.

1. To make the churches in Malaya and Sarawak self-supporting.
2. To open new preaching places, Sunday Schools, and churches, at least one in each district.
3. To increase Church membership by at least 10 percent this year.

NEXT STEPS IN THE ADVANCE

A. The Week of Dedication—March 6—12.

A Call to Consecration of the whole Church, including every Official Board Member and worker in the Church.

A Call to Prayer—The Angelus Hour at 6 p.m. daily.

A Call to a dedication of our gifts on the altars of the Church, on the 12th of March, for *The Advance.*

B. Special meetings in every church during Lent and Holy Week, with evangelistic emphasis, and an ingathering for Baptism and Membership.

● *Chinese, Bataks and Missionaries form this Conference*

Sumatra Methodists Meet

RAGNAR ALM

JANUARY 4-7 WERE DAYS of great importance for Methodism in Sumatra, for they were the days of the Seventh Session of the *Sumatra Annual Provisional Conference*. It is common among the people called Methodists to look forward to the days of Conference, and this was particularly true of the Methodists of Sumatra this year, for this was to be their first "peace" Conference since 1941.

The Conference was unique for Sumatra Methodists in several respects. It was the first time we had lay-representation. For some reason or other the presiding bishops had never called the layman to Conference in Sumatra, but this year it became a necessity, for we had to elect lay delegates to the Central Conference. Three fine and active laymen were elected to represent Sumatra. They were Lim Ka Un, Thio Chan Swee and Kayamuda Hutasuhut.

It was also the first time since the war that all of our supply pastors were present. It has not been common in Sumatra to have all supply pastors present at the session of the Annual Conference, for they have met in an Institute at Mid-Year. It now seems as if the time has come when these faithful workers should have a given place at the Conference, and serve on some of its committees and boards.

Again, it was an unusual Conference, for it was the first time in history that the President of the *Board of Missions and Church Extension* led a Conference in Sumatra. Bishop Arthur J. Moore was very well accepted by the people, and all were well satisfied with his leadership. That the Board had sent one of its Secretaries, Dr. Raymond L. Archer, an ex-Sumatra to us, made the Conference still more valuable.

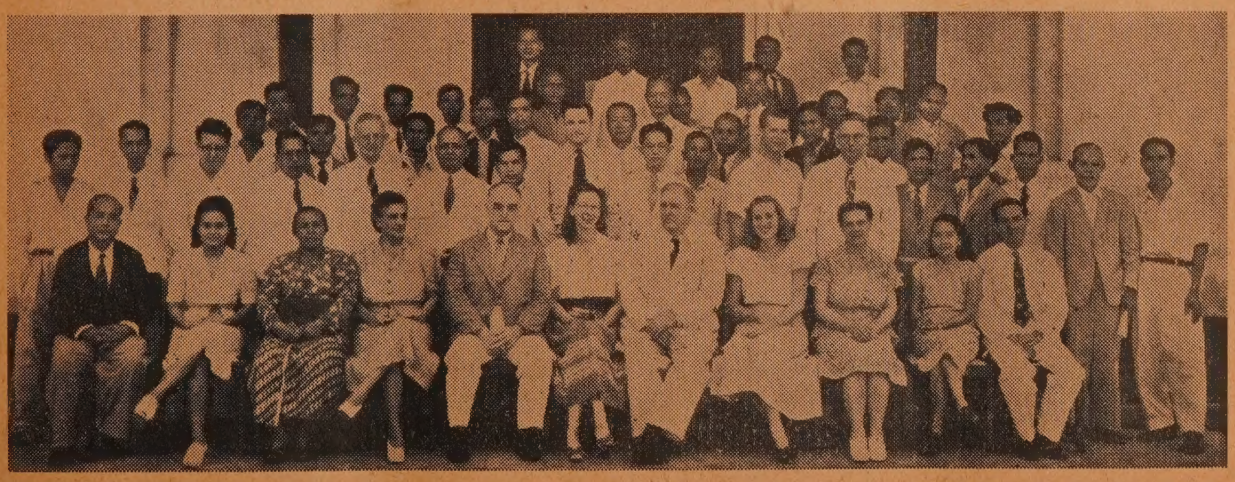
It was a spiritual conference. Bishop Moore preached eight times during the week, and Dr. Archer and others spoke several times. We had purposely planned it so, for we wanted our folk to have as much spiritual food as possible. There was many a heart which sang praises to God for the rich and strengthening sermons the Bishop and the brethren preached. We do need preachers with the zeal and evangelistic message of Bishop Moore.

There were services in Indonesian, Chinese, Batak and English, for there are many groups we try to reach, and the church in Medan was well filled every time we met.

The Conference was peaceful and forward-looking. It was the first time in eight years that all the members of our Conference could meet in peace. It was therefore the first time in eight years when we could plan constructively for the new year. Plans were drawn up for the *Advance for Christ and His Church*. The Literature Committee brought a report which calls for a number of new books. It was decided to ask David and Luther Hutabarat and R. Alm to translate portions of the booklets which deal with *Our Faith*. A new *Batak Hymnal* will be printed, and a Batak translation of *A Membership Manual* is already at the printers.

There are still four districts in Sumatra. The Rev. A. V. Klaus, the Mission Treasurer, who during the last year so successfully has led the Chinese District, was reappointed. The two Batak Districts are under the leadership of David Hutabarat and Luther Hutabarat, while Ragnar Alm is in charge of the Medan-Palembang District. Per Eric Lager, who still is in Changchow, China, was appointed Conference Evangelist among the Chinese, and Ragnar Alm was given the same task among the Bataks. The Rev. Yap. Un Han of Medan will leave for U.S.A. at mid-year, for he has been granted a *Crusade Scholarship* for a year.

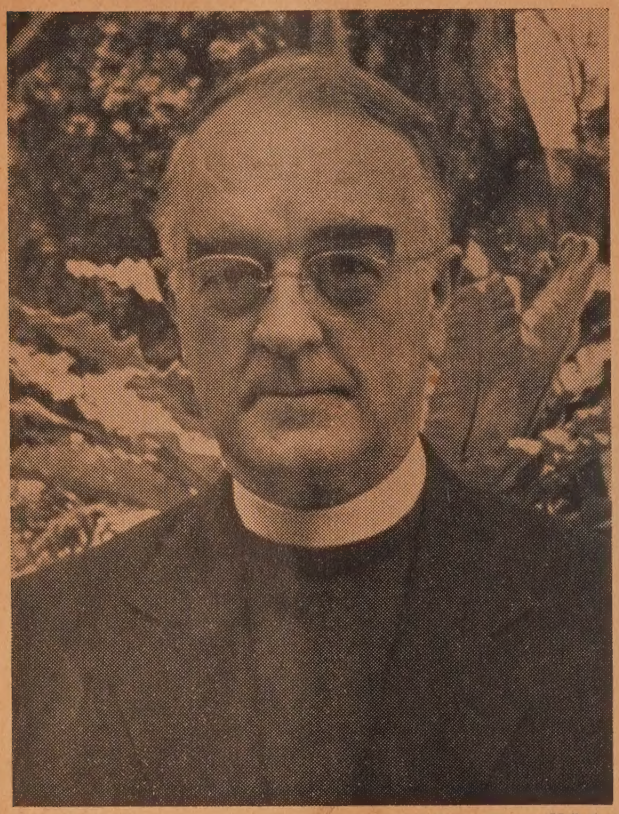
The Methodists of Sumatra are looking forward to a year of advance. Our relations with other churches are the best they have ever been. There is a door open for us, especially in our Chinese work and in our English Schools, and we do pray, that with God, under the leadership of the new bishop, we may be able during the year, and in the future to advance for Christ and His Church.



The Sumatra Provisional Annual Conference held at Medan. In the centre front Bishop R. L. Archer, Mrs. Peter Hamel, and Bishop A. J. Moore

● *Methodists in Malaya, Burma, Sumatra and Borneo unite*

First Central Conference of Southeastern Asia



—*H.B.A.*

Bishop Raymond L. Archer, Ph.D.

Southeastern Asia's First Central Conference Bishop

RAGNAR ALM

WHEN THE SOUTHEASTERN ASIA Central Conference elected its first Bishop, during that significant session in Wesley Church, Singapore, a man well qualified for the task was elected. Dr. Raymond L. Archer, as we were used to call him, is not a stranger to any of us, for he has been connected with the work of Methodism in Southeastern Asia for many years. It is therefore with great joy we welcome him to his new task as episcopal leader of this great area.

Raymond LeRoy Archer was born Oct. 31, 1887, in Adonis, West Virginia, in the United States of America. When he was only eight years old his family moved to a farm near Beaver, Pa., and most of us know the new bishop as a man from Pennsylvania. Like many another leader of Methodism, Bishop Archer grew up on a farm and worshipped in a rural church, and it was there he came into contact with the church which with its evangelistic zeal brought new life to so many of America's rural sections.

In 1904 young Raymond was ready for high school and studied for three years at The Academy of Beaver College. The year 1907-1908 found him in Washington Jefferson College in Washington, Pa., whereupon he entered the University of Pittsburg, from which he was graduated with the B.A. degree in 1911.

The call to the Christian Ministry reached him before his college days. The year he entered college he also took his first appointment in the Methodist Church, serving for four years as student pastor within the Pittsburg Conference. It was during these years that the call to full time service in the Church ripened, and in 1909 he joined the Pittsburg Annual Conference On Trial to be admitted into Full Membership in 1911, when he was ordained a Deacon. It was then the call to the Foreign Field became strong, and at the same conference session he was ordained Elder under the Missionary rule, and was ready to sail to Java.

Instrumental in leading this young minister to Java were the Student Volunteer Movement, which he joined in 1910, and the fact that the Pittsburg Conference had furnished the pioneer of Methodism in Java. It was therefore to be expected that this young Kingdom-Builder should find his way to that beautiful island of the Dutch East Indies.

BISHOP ARCHER'S first trip to the Mission Field began on Oct. 17, 1911, and in seven weeks he arrived in Batavia, where he for six months served as teacher in The Chinese English School. His most cordial connections with the Chinese population of this part of the world began at that very early date. After six months of schoolwork, he was placed in charge of the newly begun work in Buitenzorg, now Bogor, Java, where he also led the work on the circuit. It was during those happy years that he married Miss Edna P. Caye, the sweetheart of his student days, and they worked together in Java until they were transferred to Medan, Sumatra, in 1924, where Dr. Archer served as Mission Treasurer and Mission Superintendent until he and Mrs. Archer returned to the U.S. for furlough in 1929.

It was during their furlough that the great depression period set in, and there was no assurance for furloughed missionaries to return to their field of labour. The Archers therefore took a charge in Hartford where they served the Methodist Church in the eastern part of the city, and Mr. Archer began work toward his Ph.D. at the Hartford Theological Seminary.

In 1932 the Archers were ready to sail for the Far East again. This time Singapore was the goal for their trip, where a threefold job awaited him: Mission Treasurer for Malaya, pastor of the Wesley Church, and Superintendent of the Mission work in Malaya. After one year as pastor of Wesley Church, Dr. Archer was appointed Superintendent of the Singapore District.

When the Japanese Army advanced toward Singapore early in 1942 the Archers, with Bishop and Mrs. E. F. Lee and many others, left all they had behind and returned to their homeland. After a very adventurous journey they arrived in the U.S.A., where new responsibilities awaited

them. Dr. Archer served for a short period—June to Sept. 1942—in the Office of Strategic Services, Washington D.C. Then a call from the Board of Foreign Missions to serve as Assistant Treasurer reached him, and the Archers moved to New York. In 1945 another task was given him, for he became Associate Secretary of the Division of Foreign Missions, a task he was well qualified for. His area included Southeastern Asia, Europe and Africa. Extensive travel through all of these fields acquainted him with the work of our world-wide church.

It was on this man the choice of the Southeastern Asia Central Conference fell, when they elected their first bishop, and we believe that the election was led by God's own spirit. May the Church of Southeastern Asia support its new episcopal leader in prayer and in service!

(The Rev. Ragnar Alm hails from Sweden and has always worked in Sumatra. He is a linguist working in Batak, Malay, Dutch and English and at the same time contributing to the Swedish Church Press in his own mother-tongue. Mr. and Mrs. Alm were permitted to continue their work during the war and they were a tower of strength to their fellow Methodists in Sumatra. After peace they returned to Sweden where Mr. Alm travelled widely on behalf of the Church, and later they spent a considerable period in the U.S.A. in Mrs. Alm's home and taking graduate work at Garrett. Mr. Alm headed the Sumatra delegations in the Central Conference and was the chairman of the Committee on Temporal Economy.—Ed.)

The Central Conference Day by Day

PAUL B. MEANS

THE FIRST AND ORGANIZATIONAL session of the Southeastern Asia Central Conference, presided over by Bishop Arthur J. Moore of Atlanta, Ga., and assisted by Bishop Clement D. Rockey of the Lucknow Area, India, was held at Wesley Methodist Church, Singapore, from Wednesday morning, February 1, until Sunday afternoon, February 5. Forty-two ministerial and lay delegates, representing the four Annual Conferences, i.e. the Burma Annual Conference, the Malaya Annual Conference, the Malaysia Chinese Annual Conference and the Sumatra Provisional Annual Conference, had been elected to conduct the business of this session. There were an additional sixteen reserve lay and ministerial delegates to be present at the session. Inasmuch as there are other articles in this issue of the Malaysia Message dealing with the historic significance, and a critical evaluation of this Conference, it will be the purpose of this article merely to report the main items of the programme.

From the opening of the Conference on Wednesday morning at 10 a.m. until the concluding service in Victoria Memorial Hall, Sunday evening at 5.15 p.m. it was evident that long and careful preparations had gone into the making of the programme, for which great credit is due Chairman Bishop Moore and the Singapore Central Conference Delegates, who had met in continuous session in Singapore from the end of their annual conferences until the opening of the Central Conference. The printed programme, as proposed by the Singapore delegation, was adopted in the opening session as the official programme, and was carried out with a smoothness and efficiency which was almost amazing.

The business of the Conference was greatly facilitated by the printing of the Daily Advocate, edited by Miss Helen M. Loomis, assisted by the Rev. Andrew K. T. Chen and the Rev. C. G. Tiang of Sitiawan, who translated the material into the Chinese edition. Each morning the delegates had placed in their hands these mimeographed sheets reporting the high lights of the previous session, as well as the printed reports of the various Conference Committees which were to be brought before the Conference for action.

It was very appropriate that this historic Conference, which gathers into its hands so much of the destiny of Southeastern Asia and which was to chart new courses for Methodist work in this area for the years ahead, should open with a service of worship, a sermon by Bishop Moore, and the Communion service, at which Bishops Moore and Rockey presided.

BISHOP MOORE'S sermon on "The Redemptive Mission of the Church" reminded this Conference that "we are met in a high hour. The thunder of world events reminds us that we are at the end of an era and must now face the opening of a new chapter in the history of mankind. We have witnessed across the earth the tragic results of attempting to build the world upon material foundations. We have seen the utter collapse of those philosophies of life which made no room for human liberty, civilized law, universal education, or the enobling power of the Christian religion . . . . . Let us then do our work in quietness and confidence. God lives and loves us, sin is a broken power, the Church is deathless because Jesus Christ is alive forevermore."

At the first business session, Wednesday morning, at 11.45, the organization of the conference began to take shape. The Rev. T. Thangaraj of Burma was elected Secretary, and the Rev. Ragnar Alm of Sumatra and Mr. Homer Cheng of Singapore were appointed assistant secretaries. One of the first items of business was the approval of the list of Committees, which were divided into Groups A & B. The three Committees of Group A were (1) Committee on Episcopacy, (2) Committee on the Church, and (3) Committee on Conferences and Judical Administration. The Committees of Group B were (1) Committee on Publications and Literature, (2) Committee on Lay Activities and Women's Work, and (3) Committee on Christian Education. Each delegate, as proposed by his own delegation, was assigned to membership in one committee of Group A and to another committee of Group

Bishops C. D. Rockey and A. J. Moore meet at Singapore airport

The first Central Conference of Southeastern Asia with Bishops C. D. Rockey, A. J. Moo

B. The Committees went immediately to work, so that by Thursday morning, February 2, the reports of several of the Committees, especially the Committee on Episcopacy, were ready to be presented to the whole Conference.

A PLEASANT break in the busy conference program was provided by the Conference Banquet, with the Singapore delegates as hosts to the other delegates and friends. This dinner was held in the most historic spot of Malayan Methodism, the A.C.S. Chapel, Coleman Street, the first Methodist Church in Malaya, built by William F. Oldham in 1885. For this occasion, besides our own two Methodist Bishops Moore and Rockey, there were many fraternal guests, including Bishop Baines of the Church of England, the Rev. and Mrs. Gibson of the Presbyterian Church, the Rev. and Mrs. D. D. Chelliah of the Church of England, and Colonel Harvey and Major Price of the Salvation Army. Many looked about the old chapel with new appreciation and full hearts as Dr. H. B. Amstutz gave a brief historical sketch of the parent church of Malaysian Methodism, and realized that sixty-five years of work had laid the foundations for the Central Conference of Southeastern Asia.

The Rev. E. S. Lau as master of ceremonies presented representatives of Burma, Sumatra, Sarawak, the Malaysia Chinese Conference and the Malaya Conference, whose greetings made every Methodist feel proud of his great Methodist heritage. Bishop Moore, in his concluding statement, spoke of the labour of those who began the work, and of the holy obligation laid upon the present generation to build on that foundation. Excellent musical numbers by our talented Methodist young people, Miss Ang Kim Lee, Mr. Goh Heng Leong and Mr. Douglas Tan, added to the evening's enjoyment of sumptuous Chinese food and inspiring speeches.

Thursday morning, after the devotions led by Bishop C. D. Rockey, the report of the Committee on the Episcopacy was presented and after discussion was unanimously adopted. In recommending the election of one bishop by the Central Conference at this time, it specified that the election should be for a term and not for life, with no restrictions, however, as to re-election. The bishop-elect was to serve from the time of election until the regular session of the Central Conference following the General Conference of 1956. The residence and office of the bishop-elect of this Central Conference was to be in Singapore. Immediately after the acceptance of this report, the Conference proceeded to cast their ballot for the election of a bishop. The ballots were secret with no nominations, and a two-thirds vote of the accredited delegates present and voting was necessary for election.

When the first ballot was counted the votes were as follows: Dr. H. B. Amstutz 14, Dr. M. Dodsworth 11, Dr. R. L. Archer 11, Dr. J. K. Mathews 5, Dr. L. Oechsli 1. On the 3rd ballot H. B. Amstutz had 15, and M. Dodsworth and R. L. Archer 13 each. Then the drift went toward R. L. Archer with H. B. Amstutz steadily losing until he withdrew his name. Finally, in the afternoon, on the 11th ballot, R. L. Archer received 30 votes, and as 28 were needed for an election Bishop Moore declared him elected. He was presented to the Conference by H. B. Amstutz and M. Dodsworth.

A BUDGET of $13,500 (U.S.) as the salary and working expenses of the Bishop of the Southeastern Asia Central Conference was adopted as a basis for negotiation with the Episcopal Fund Committee of the World Service Committee and for apportionment of the area. The apportionment assigned to the several annual and provisional conferences of this Central Conference jurisdiction was set at 2½% of the amount raised locally for pastors' salaries.

After the recess Thursday morning the Conference temporarily suspended its business sessions to receive the greetings of fraternal visitors. The outstanding guest of the morning was Sir Patrick McKerron, K.B.E., C.M.G., H. E. the Officer Administering the Government, who gave a fine address, indicating his appreciation of the Methodist work in Malaya and of his connections with Methodism. "I have been connected with Singapore for thirty years," he said, "but the Methodist connection goes

R. L. Archer in centre front

much further back than that. I am informed that the Methodists first came to Singapore in the '80's of last century at the invitation of a Scotch merchant from here who met one of your bishops in Hong Kong. As a Scotsman myself I am particularly interested, but not surprised, to learn that it was a fellow-countryman of mine who had the sense to see what a good thing it would be for Singapore if the Methodists came here.

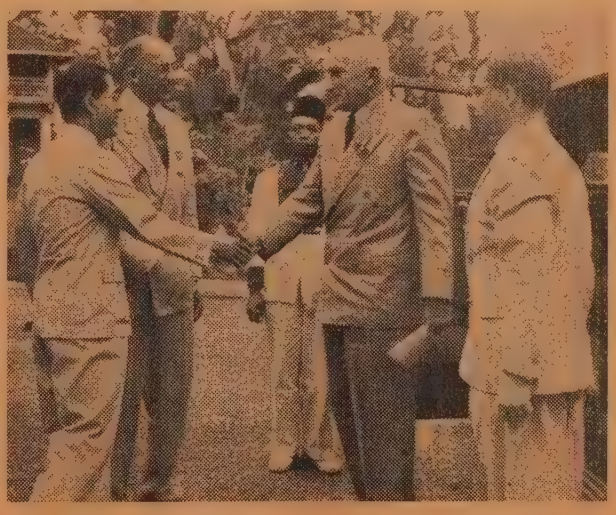
"I have had many contacts with the Mission and its work during my thirty years of service up and down the country and in Borneo. I first met Dr. M. Dodsworth, for instance, as long ago as 1922 when I was District Officer at Jasin in Malacca and saw much of his good work there. I first met Dr. H. B. Amstutz when I came back to Singapore in 1938, but I did not really get to know and appreciate him until the hectic and exciting days succeeding the Liberation in 1945, when in spite of the ordeals he had been through during the occupation he stayed on, like those other fine men, Bishop Wilson and Colonel Lord in their respective spheres, to build up the Methodist organization and re-open the Mission schools after their disruption and all they had suffered during the cruel and inhuman Japanese occupation, and a splendid job he made of it.

"And so the Methodist Mission which, with its churches and schools, has done so much for this country, has not only rehabilitated itself but goes on to new strength . . . . For the first time you are electing your own bishop. You have had many fine bishops in the past, starting with Bishop Oldham and ending with the late bishop, our dear friend Bishop Lee, but you are growing up and you are now being entrusted with the responsibility of electing democratically, as is the way with the Methodist Church, your own bishop. The decision of yours to make Singapore the seat of the bishop and the headquarters of the Methodist Church for Borneo, Indonesia and Burma as well as Malaya still further strengthens the position which Raffles foresaw for this colony of his when he predicted that it would one day become the centre of education and culture as well as the trading centre for the whole vast area of South East Asia. Today Singapore is fulfilling its destiny and you in the Methodist Mission are helping it to do so."

OTHER fraternal visitors who brought greetings were the Ven. Archdeacon M. Gregory, representing the Church of England, the Rev. John Johnson, RAF Chaplain, representing the English Methodist Church, the Rev. C. Campbell Gibson, of the Presbyterian Mission, representing the World-wide Presbyterian Church, and Colonel Fred Harvey, representing the Salvation Army.

Cable and letter greetings included greetings from the Division of Foreign Missions and Church Extension, New York, a fraternal message from Bishop Valencia, representing the Philippines Central Conference, and from Bishop Lacy, representing the bishops of the Southern Asia Central Conference. Bishop Rockey conveyed greetings from the bishops of the Southern Asia Central Conference, and Dr. Archer conveyed the greetings from Bishop Titus Lowe and from the Rev. and Mrs. P. L. Peach.

The business sessions of Friday and Saturday were devoted to the reports of the various Committees. The Committee on Temporal Economy proposed a budget of $9,240 for the expenses of the Central Conference in 1952, to be distributed as follows: Burma, $1,320, Malaya $4,400, Malaysia Chinese $2,200 and the Sumatra Provisional Conference $1,320. The Committee on Conferences and Judicial Administration, whose duty it was to pass on certain memorials received from the different annual conferences, approved in part a memorial which was presented by the Malaya Annual Conference, to the effect that the chairman of the Malayan MYF council be permitted to sit in the Malaya Annual Conference and to be given the privilege of the floor without vote. The Committee on Lay Activities and Women's Work presented the Constitution and By-Laws for the Woman's Society of Christian Service. The Committee on Christian Education recommended that as soon as sufficient funds are available there should be appointed a Director of Christian Education whose duty it would be with the Council of Christian Education and the several annual conferences to



The Hon. Mr. Thio Chan Bee greeting Sir Patrick McKerron with Dr. H. B. Amstutz in background

supervise all educational work carried on under the auspices of the church. It would be the duty of the Council in co-operation with the Annual Conferences Boards of Christian Education to outline, co-ordinate and control curricula in religious, moral and general education. A suggested budget for the salary and work budget of the Director was $9,000 (Malayan) annually.

WHEN Bishop-elect Archer was presented by Bishop Moore to the Conference Friday morning, he was received by a standing vote of confidence and with unanimous cordiality as he said: "Your confidence in me as revealed by the election yesterday makes me feel very humble. I shall pledge myself and such limited talents as I possess, under God's guidance, to carry out the mandate you have given. . . The tasks which confront the Church in this area in the immediate future are both challenging and inspiring. Only as every Christian minister, as well as the laity, dedicates himself to the accomplishment of these tasks can we hope for success. I give you my pledge that Mrs. Archer and I will join you in dedicating ourselves to the advancement of Christ's programme in Southeastern Asia, where we have laboured so many years and whose people we have learned to love so much."

After the devotions led by the Rev. Ragnar Alm of Sumatra Saturday morning, Bishop Moore invited Bishop-elect Archer to take the chair and to preside at the morning Conference session.

The consecration of Bishop-elect Raymond L. Archer, M.A., Ph.D., was held Sunday afternoon, 4 p.m. at Wesley Methodist Church, with Bishop Arthur Moore presiding, assisted by Bishop Clement D. Rockey and the elders of the Annual Conferences. Admission to this service was by ticket only, as the accommodation of Wesley Church was limited to 300, reserved for all delegates, ministers and representatives of the Singapore churches. This service which was conducted with great dignity and solemnity was an inspiring and historical occasion. The Methodist Church of Southeastern Asia had now come of age; it had its own bishop, a bishop who was eminently qualified in every way to stand in the distinguished line of bishops who have served this area, and whose duty it would be to guide the Methodist Church in this area for the next six years to new heights of achievement and advance.

—*E. O. M.*

Bishops Rockey and Moore and eight elders ready to escort Bishop-elect R. L. Archer into the Wesley Church for his consecration

IMMEDIATELY after the service of consecration, the Singapore Methodist Churches united with the Central Conference in a large Mass Meeting at the Victoria Memorial Hall, in the course of which Bishop Archer was presented. Bishop Arthur Moore, the presiding Bishop, taking his text from Paul's letter to the Romans 1: 16 "For I am proud of the Gospel", preached on the theme: The Adequacy of the Christian Message. After speaking of the situation which Paul faced in the Roman world of his day and when in complete confidence he could exclaim "I am proud of the gospel" Bishop Moore continued: "Was there ever a more magnificent tribute to Christ? He was absolutely sure that this broken and bewildered world could be saved, healed and glorified.

"The Christian message is not for an age but for all ages. No ebb and flow of history can make it obsolete or ineffective. The Church knowing the world round about it, and the Christ above it, sets the trumpet of the everlasting gospel to its lips and proclaims that out of the midnight of materialism will emerge a safe, friendly, Christian world.

"There are certain affirmations at the very centre of the Christian message. Briefly stated they are: (1) The Church is deathless because its Leader and Lord is alive forevermore; (2) The kingdom is coming because Christ is at work in the world proclaiming, 'Behold, I make all things new'; (3) The gospel is adequate because no crisis in the affairs of mankind can modify or cancel the great commission to preach the gospel to the whole creation; (4) The world mission of the Church is inevitable because Christ must be the Saviour of all men or He cannot be the Saviour of any man; (5) There is life after death for those who follow Christ, because He has conquered death and is alive forevermore.

"It would not be realistic to ignore the terrible conditions which beset the human race. They are real, dreadfully real, but there are eternal and inexhaustable resources at our command. No cause is forlorn with Christ at its head. Let us be done with our doubts and begin to live confidently, knowing that the gospel is the power of God."

The Conference choir, conducted by Mr. Eric Wee and assisted by Miss Lim Swee Kiok at the piano, and consisting of over ninety voices from the various Methodist choirs of Singapore, was not only an inspiring sight on the platform but also provided a significant demonstration of the excellence of attainment in the singing of classical church music. The service was broadcast by Radio Malaya for the hour from 5.30 to 6.30.

(Dr. Paul B. Means is visiting Malaya on Sabbatical leave from the University of Oregon. See page 23 for a full account of his missionary history and previous work in Malaysia.—Ed.)

An Evaluation of the Conference

HARRY J. HARWOOD

THE RECENTLY HELD FIRST SESSION of the Southeastern Asia Central Conference has demonstrated a certain coming of age and an assumption of serious responsibilities in the life of the Church in this part of the world.

The action of the Burma Conference, following enabling acts of the General Conference and the Southern Asia Central Conference, in joining the scheme and furnishing

the numerical qualification amounts to something like a family reunion. The Methodist work in Burma is the oldest section of this new administrative region. It was six years later than the beginnings in Burma that the first congregation was formed in Singapore. There were delegates from Malaya at the Central Conference that met in Rangoon in 1907 when all the Methodist work from Karachi to Manila was included in one working body.

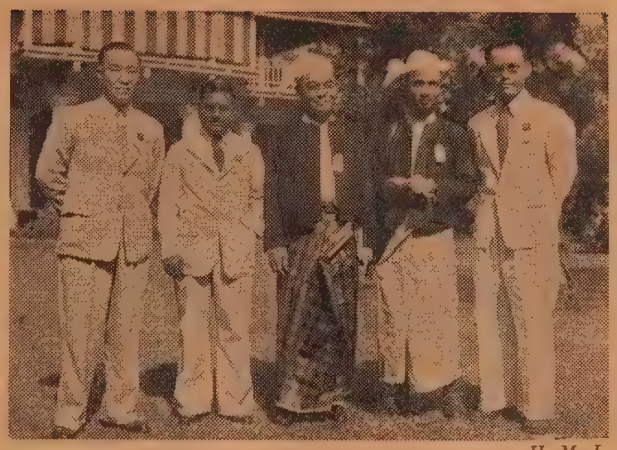
So, while the Southeastern Asia Central Conference as such is the very youngest and smallest of the family of Methodist jurisdictional and central conferences over the world, the several conferences of this area actually got their start within the frame-work of the largest and oldest of the central conferences of Methodism. It was in India and its related fields that both the central and the district conference found their way, first into working practice and then into the disciplinary enactments of the Church.

One point is well worth mentioning in this connection. In forming a central conference organization and working plan we have both the freedom and the obligation to make legislative enactments within the framework of the general Constitution of the Methodist Church. Such work is not done in a day. The pattern most definitely before us was that of the Southern Asia Central Conference from which our Burma delegation came. It would clearly be not very useful or inspiring to take over *en bloc* the provisions and experience of that body. Their discipline grew with many years and quadreniums of trial and error, by way of experience. Some of that experience was gained at great cost, as some of us know. Having said that, it is still true that the wisest of people do not depend upon the rigours of learning exclusively by their own experience. They are wise enough to accept for their guidance much of the tested experience of others. Such acceptance and adaptation are some of the marks of a truly educated person.

We probably passed enough legislation at this meeting to enable us to set up house-keeping on our own account, but in the remainder of this quadrenium all of us who participated must keep our eyes open and be ready for constructive actions when we meet next.

THERE was unnecessary diffidence on the part of several able people in their unwillingness to frame legislative memorials for this session. Their common explanation was that they were not justified in trying to legislate for the whole body. This is an erroneous view. All who know or think they know what should be done have the duty to prepare memorials. It is for the conference to adopt, reject or modify what is placed before them through the legislative committees. There is no practical way by which the conference as a whole can originate finished actions *de novo* and on the floor of the conference. Such a way, if tried, would produce vast contradictions and confusion.

The most glaring omission and one that seems to manifest a serious lack of concern for the essential mission of the church and its life and witness was in the lack of any inspiring leadership from the Committee on the Church. It is incomprehensible that the days of meeting should have passed with no recognition by the conference of the equality of faith and life and witness with which the Church looks upon its task in the present world. We know well enough that actions do speak louder than words, and that mere resolutions do not mean much, but surely a well organized Christian body conscious of its mission has some word of guidance, some standard to set before the confused minds of troubled people. Our church grew and attracted men and women by carrying a real, saving message, and it will be a costly superfluity in the social order when it loses the sense of its basic calling.



—*H. M. L.*

The Asian members of the Burma delegation

CLOSELY related to the above concern is the question of a social and economic regard. The world has never been in greater confusion than it is now in these fields. We have or should have some clearly defined values to exemplify. Here as in most parts of the world we are in danger of falling into lines of least resistance. There is a nearly inevitable tendency to serve the educational needs of those who can pay, and find no effective instrument of uplift for those who need help most but cannot pay their way. There is a vast field for earnest and conscientious serviceability on the part of all Christians, not the specific Christian workers alone, but all members. The Church in all its branches and members must show sincere sensitivity to human need and the personal values present in all men if it is to be worth maintaining in the world.

On a practical level not essentially different from the above two aspects of central conference responsibility we must develop a feeling for honest and practical good sense in our thinking and planning. It is amazing the way emotions and wordiness run away with us, and normal practicality disappears in the heat of debate. There were some members of our body who argued in favour of actions involving added running expenses who would be completely unable to implement the effect of their own conclusions within the resources of the congregations to whom they minister. If our central conference organisation ever amounts to anything it will depend upon a proved practical ability to keep its house in order and set forth the homely and rather unexciting virtue of minding its own business, in the best sense of the word.

Concerning the election of our bishop, which was probably the one act most prominent in the preparatory thoughts and prayers of all of us, one feels that a good sense of leadership value was entertained. Not a vote was wasted. That is, any one of the candidates for whom one or more votes were cast could conceivably have been an episcopal leader adequate for the service to which he was called. There was also a praiseworthy absence of petty ambitions among the members. Only two of the

delegates were named in any ballot. The other forty were left off, which reminds one of a story told by Bishop Warne about an incident in General Conference over forty years ago. The bishop presiding at an afternoon session began the business by saying "We shall continue our balloting for bishop where we left off this morning." Immediately a witty Negro delegate demanded the floor. When he gained recognition he said in loud and clear tones, "Mr. Chairman, I just wanted to remind the conference that I was left off this morning."

The above comments on our days together by no means exhaust the possibilities of our thinking on central conference business, but they may help and invite others to think on similar and additional lines and bring us all to a larger outlook on the common task before us.

(The Rev. H. J. Harwood led the Burma delegation to the Conference and he became the Chairman of the Committee on Episcopacy. His experience in three Central Conferences in India, as well as a General Conference in the U.S.A., made him a most valuable delegate to this Central Conference. In many ways he was able to assist the Conference by guiding it on its new way. Mr. Harwood is a District Superintendent, speaks the Hokien dialect of Chinese, and is one of the senior missionaries in Burma. In future issues of the *Malaysia Message* he will report of the Methodist Church in Burma.—Ed.)

HERE AND THERE in Malayan Methodism . . .

Kampar

Anglo Chinese School. Tributes to the progress since rehabilitation by Kampar Anglo Chinese School were paid by His Highness the Sultan of Perak, the Hon. Dato Zainal Abidin, representing the Old Boys of the School, and the Rev. R. A. Kesselring, Education Secretary of Methodist Schools, on the occasion of annual Speech Day the 13 December.

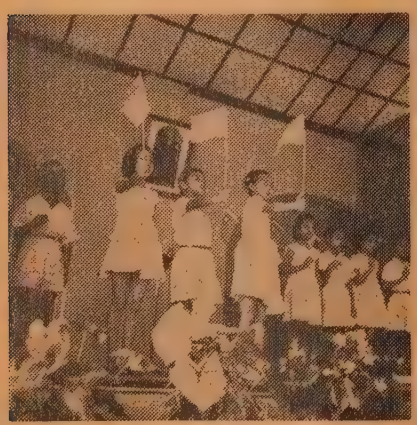
Other distinguished guests included Mr. and Mrs. C. W. Shorland, Mr. and Mrs. M. J. Mackenzie Smith, Mr. J. M. Brander, V. M. Tungku Hussein ADO Kampar, Mr. P. C. B. Newington, Mr. H. Starling, Mr. Chan Yin Tit, Mr. Ng Yin Fong, Mr. H. Wakefield, Major W. Robin, the Rev. W. H. Foster, Mrs. M. E. A. Adamson, Raja Hussein and Raja Aiffin. The Regimental Fife and Drum band of the 2nd Battalion Coldstream Guards was present and played a number of selections.

Before the formal programme, His Highness, the Sultan was conducted over the school and shown the exhibits by the Principal, Mr. V. D. Kuppusamy. At ten o'clock the programme opened with the singing of the Perak Anthem. Mr. Kuppusamy welcomed the Sultan, thanked the Hon. Dato Zainal Abidin for coming from Kuala Lumpur to speak, and expressed appreciation to others who had contributed to the success of the occasion.

In his annual report, Mr. Kuppusamy reviewed the high points of the year's work: the repairing and furnishing of the Goh Khoon Buildings and Science Laboratory at a cost of more than $10,000, the teaching of vernacular languages, including Malay in Standards VI to VIII, the good results of Malay pupils drafted from Malay Schools, the improved facilities for visual education, the formation of a Girl Guide Company and two Scout Troops, 83 percent passes in the Cambridge Examination of 1948, the winning of one of the two Scout Shields offered for competition in Kinta, and the steady increase in equipment for the teaching of Science.

Mr. Kuppusamy concluded his report by saying, "But without being unduly presumptuous, I should state that the teachers have endeavoured to enrich the curriculum, to widen the intellectual and spiritual horizons of our children, and to extend their experience in many fields so that they will, in the fullness of time, become practical men and women capable of taking their proper place in the life of this country as it grows towards full and democratic nationhood."

His Highness, the Sultan of Perak, then distributed the proficiency certificates and sports trophies. Mr. Chong Wan Fook, D.C. Boy Scouts, Kinta, gave a brief account of the origin and purpose of the Scout competition before



Flags of the Nations by Std. I.

H.H. the Sultan presenting certificates

A Flag Drill by Std. I.

Scences from the Speech Day celebrations at the A.C.S., Kampar

Mr. V. D. Kuppusamy, Principal of the A.C.S., Kampar, and H.H. the Sultan of Perak

the presentation of the Navarednum Shield for First Aid to the 35th Kinta.

In his address, the Sultan complimented the Principal and staff on progress made and said: "I see that healthy sport and the manual and intellectual arts have not been forgotten. These are all part of the general process of education . . . The aims of education are a fuller life for the individual and the fitting of the individual to the needs of the community of which he is a member. Training of character is as necessary as learning. Leadership can be developed in the few in which the talent is latent but in all of you there can be brought out a capacity for understanding which will enable you to make a sound and intelligent choice of leaders. This is no small thing. The future of the country depends on the many—the people themselves—and their intelligent co-operation in the common weal."

Speaking on behalf of the Old Boys of the School, the Hon. Dato Zainal Abidin said that in urging new subjects for the curriculum it was his motive "to see this fair and rich land inhabited by all races, indeed by all, living, learning and loving each other as one nation and marching forwards toward the promised independence."

Malacca

News Item. The members of Wesley Church, having purchased a site for a new building near the Anglo-Chinese School area are now busy raising funds.

Work has been started on the new Malay Girls' Hostel. When finished near the end of the second term it will relieve the crowded conditions in the present quarters at the Wesley manse.

A tea and a dinner were recently held in honour of The Rev. Lim Keng Leong, who was appointed a District Superintendent by the Chinese Conference.

The A.C.S. will shortly hold classes in their new primary building.

Sitiawan

Anglo-Chinese School. The acute shortage of classrooms in the Anglo Chinese School, Sitiawan, has been greatly relieved by the completion of the new building project. Students of the upper classes moved into the classrooms early in February. The total cost of the Hean Kim, principal of the school. It is hoped that other such projects may be completed in the near future as congestion is only partly relieved.

Honour came to ACS, Sitiawan, recently when one of her senior teachers, Che Ahmad Tazalli, received the instrument of appointment to the State Council. He was born and went to school at Telok Anson and received his normal training at the Anderson School, Ipoh. His first appointment was as a teacher of the ACS, Telok Anson. In 1935 he was transferred to the ACS, Sitiawan, where he is now a senior member of the school staff. Besides being a member of the Town Board, Dindings, the Hon. Secretary of the District Welfare Committee and of the Juvenile Delinquent Organisation, Che Ahmad Tazalli is the Scouter-in-charge of the District, Assessor of the Supreme Court and a well-known organiser of concerts and sports in the District.

Fire in Simpang Tiga. On February 4, a disastrous outbreak of fire resulted in the destruction of the village of Simpang Tiga. The fire is believed to have been started by bandits. Thousands have been made homeless. The Welfare Committee, made up of Mr. and Mrs. Grieve (District Officer), Mr. Wong Hean Kim, Mr. Ahmad Tazalli and Dato Shabandar gave invaluable assistance to the victims, financially, materially and morally. The High Commissioner, Sir Henry Gurney flew to the scene of the disaster on the following day. The ACS and the ACCS Sitiawan, also played a large part in financial aid, giving free books and other help to the children in the stricken area. Remission of fees is being considered by the schools but final approval must come from the Government.

Segamat

Tamil Church District Work. The Rev. S. M. Pandian was the main speaker in Tangkak at the celebration of Indian Republic Day on January 20, 1950. Mr. Pandian is the pastor of our church in Segamat and besides that serves a large district which includes the towns of Batu Pahat, Tangkak, Ayer Hitam, and Labis. He averages from 20 to 25 days a month away from his home on his district work.

Kuala Lumpur

Wesley Church. The Quarterly Conference was held at the Social Hall of the Wesley Manse on Tuesday, January 19 at which time the members of the various church committees were elected. The future plans of the church were also discussed. A new electric organ for the church has been ordered and is expected to arrive in the near future. The Rev. A. Eklund was chairman of the conference. Mr. Eklund preached his last sermon at the Wesley church on Sunday, January 29. Both Mr. and Mrs. A. Eklund leave behind in Malaya, and particularly in Kuala Lumpur, a great number of friends and associates

who appreciate all that they have done for the people of this country. We sincerely hope that they will have a happy furlough in their homeland.

Methodist Girls' School. Miss Margaret Seeck was appointed principal of the school at the Malaya Annual Conference. Miss Seeck comes to us with a great deal of experience after having served in China for twenty-seven years as principal of the Baldwin Girls School.

The enrolment this year is 1086 and includes the students of the Primary, Elementary and Secondary departments.

Mr. Baillie McAslan of the Glasgow County Council, visit to Malaya was sponsored by the British Council, addressed the students of the school on Friday February 3. His subject was "The Responsibilities of Local Government."

Yoong Yan Yoong, one of our 1949 senior students, is the first girl to be admitted to the post-senior class at the Victoria Institution this year.

Methodist Boys' School. Mr. and Mrs. Hugh Clancy and Patricia wish to say a temporary farewell to all their friends in Malaya. They left Penang by the S.S. CORFU which sailed Feb. 24 and will travel to the U.S.A. by way of Europe. They expect to spend a week in London and a week in Paris before sailing to New York by the S.S. QUEEN ELIZABETH.

The new school prefects were installed at the Senior school chapel at the beginning of this term.

Mr. Wong Keow, a member of the staff who is on six months sick leave, is doing well.

The Rev. G. Tielman baptised several teachers and a school prefect at Wesley church in January. The Senior students attended church on this occasion.

Methodist Tamil Church. Mr. Samuel Naysaduray, son of the late Mr. and Mrs. Naysaduray, left for Australia recently to continue his studies there. We wish him all success.

The following M.Y.F. officers for 1950 were elected. President, Mr. M. S. Alfred: Vice-president, Miss Ruby S. Muthu; Secretary, Mr. A. Chelvarajasingam; Treasurer, Mr. G. R. Chelliah; Chairmen of the various commissions

—H. D. A.

Mrs. Herbert H. Peterson with Wesley John after his baptism in the Wesley Church, Singapore, by Dr. R. L. Archer on Sunday, December 18, 1949

are Messrs. James Nalliah, Benjamin Williams, Benjamin Niles and Cyril Samuel.

M.G.S. Building. The new building at Young Road is well on the way and will be completed by June. It will include an assembly hall; science laboratory, which will be equipped with the latest teaching apparatus; a library; office; a domestic science room, which will be equipped with a refrigerator, cookers, sinks, dresser and tables; and two classrooms.

The lower school building, which is being erected at Kandang Kerbau, will have sixteen classrooms and an office, assembly room, tuck shop, and bicycle shed. This will be completed by the end of April and will house the Primary and Elementary department students.

Kooliangsoo, China, with Amoy in the distance

Rev. C. E. Fang in Amoy

Girls' School Sports Day in Kooliangsoo, Amoy

The Rev. Charles E. Fang, pastor of the Hokien Church, Kuala Lumpur, and again a District Superintendent, is a keen photographer. These pictures and the Cover Picture of last issue were taken while he was on leave in China last year

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MYF

The Penang Institute

Theme: "THY KINGDOM COME"
Dean: Rev. Theodore R. Doraisamy
Venue: Anglo Chinese School, Penang
Date: Thursday 13—Monday 17 April 1950

TO BE PRESENT at an ALL—MALAYA MYF INSTITUTE is a great experience for any MYFer. There is in it joy and excitement and spiritual upliftment and satisfaction and every MYFer looks forward to this biennial event with great enthusiasm and expectation. From the correspondence and conversation that one has, there is no doubt that the ALL-MALAYA MYF INSTITUTE at Penang is now occupying the minds of every MYFer. The Institute will begin on Thursday afternoon on 13th. April with the registration, dinner, social and vesper. The classes will be held on Friday, Saturday, Sunday and Monday and the Institute will close at noon on Monday, 17th. April. Many MYFers who are employed in offices have secured leave to come. Those who are students or teachers of course will find the dates chosen to be most convenient. It is a matter of great regret that we cannot organise the Institute during the Easter holidays so that it might be more convenient for working MYFers. The reason is not that we have neglected the working MYFers in our planning, but it is because, if we were to hold the Institute at Easter time, very few pastors and lay members would be able to come and teach the classes, for they have special church programmes at that time.

Place

Penang has been described as one of the most beautiful places in Malaya and indeed it is so. And this year we have chosen this wonderful island for our Institute. The Institute will be held at the Anglo Chinese School, Pykett Avenue. There will be an excursion to the beauty spots on the island.

Dean

We are glad to have the Rev. Theodore R. Doraisamy as our Dean. Mr. Doraisamy needs no introduction. He was a leading member and officer of the Malayan Epworth League before the war and after the war was our popular Conference Secretary. He went to Boston University on a Crusade Scholarship and did special work on Religious Education. Whilst in America he was able to study the latest trend in MYF work there and now he is to share with us the riches of his experience.

Theme

The Dean has chosen "THY KINGDOM COME" for the theme which fits in with the *ADVANCE FOR CHRIST PROGRAMME* in Malaya. The theme is subdivided into the following subthemes:

I—*Servants of the Kingdom*
a. M. Niemoller; *b.* T. Kagawa; *c.* John R. Mott; *d.* A. Schweitzer; *e.* T. Z. Khoo; *f.* Sadhu Sunder Singh

II—*Serving in the Kingdom*
a. In Worship and Evangelism; *b.* In vocation; *c.* In our Church; *d.* In our Home; *e.* In our MYF; *f.* In the Education Work of the Church

III—*Resources of the Bible*
a. How to Use the Bible *b.* Tellers of the Greatest Story *c.* Heroes of Prophecy *d.* The Poetry of the Bible *e.* St John, the Interpreter of Christ *f.* The Book of Revelation for Today

Besides the above we have a special Forum on *OUR FAITH IN OUR CHURCH.*

Besides the Classes, What Else?

We shall also have an excursion, an oratorical contest, a concert of sacred music, a talentime contest, a social, fellowship hours and recreational games. The excursion will take Instituters to Penang Hill, the Botanical Gardens, etc. Prizes will be given for the oratorical and talentime contests. Details will be found in the *Institute Herald No.* 1. There will be a football match between the Northern and Southern MYFers. The whole programme is very well balanced.

The Management Committee

The Management Committee means business. It is headed by Loo Choo Kheam, a veteran Epworth Leaguer and the business manager for this Institute, and K. C. Yeoh, the President of the Penang District MYF and Management Committee Secretary. The Management Committee has gone all-out preparing for the Institute. Nothing has been left to chance. Every detail that they can think of is being attended to so as to ensure a grand time for all.

Charges

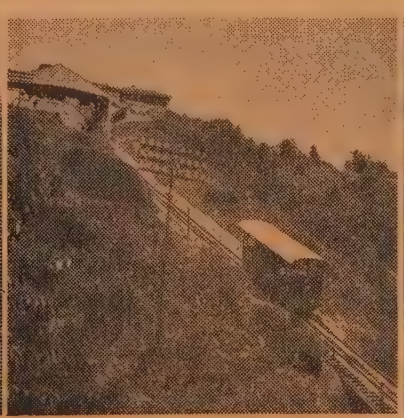
Food for the whole period	$12.00
Registration Fee	$3.00
Excursion	$2.00

The Instituter is responsible for his own travelling expenses.

Delegations

As accommodation is limited we are allowing only 250 delegates or slightly more to come to the Institute. This means that every chapter is allowed to send only 10% of its membership. If the membership in the local chapter is 35 to 45 it can send 4 delegates, if 45—55, 5 delegates and so on. Officers of the Malayan MYF Council are not included in this quota. They are free to come to the Institute as extra delegates.

Ayer Itam Temple



Penang Hill Railway

Lover's Bridge

Scenes from Penang—the Venue of the Institute

Fraternal Delegations

This year we are going to have an unique experience. Never in the past have we invited other organisations and other countries to send fraternal delegates. At the Ipoh Institute we were glad to have visitors from the youth of the Anglican Church. However, this year invitations have been sent to Methodist Youth in Burma and the Philippines and to Christian youth in Siam, Indonesia and the Philippines and to the youth of the different Protestant denominations and Christian organisations in Malaya interested in Christian youth work. We MYFers are going to get to know about our neighbours in Southeast Asia.

The Rules of the Institute

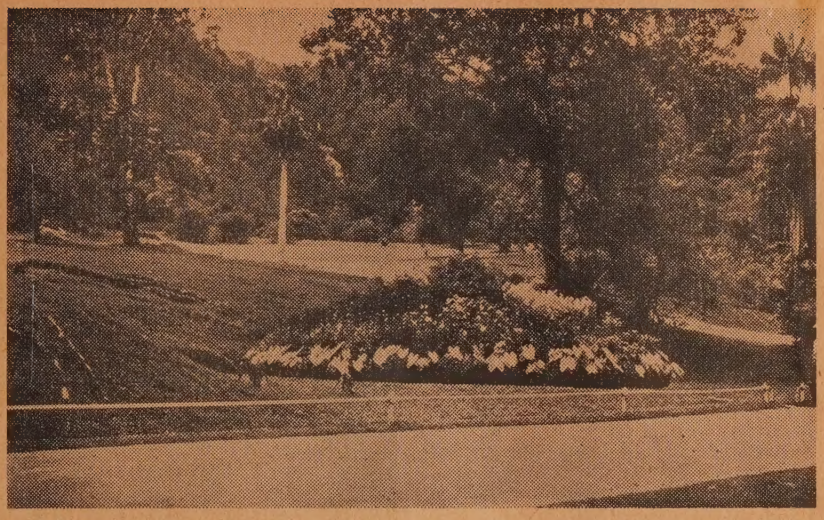
1. Only MYFers who have been members for at least six months may join the Institute.
2. All Instituters, except those from MYFs in Penang, must reside at the Institute. Any Instituter desirous of staying outside the Institute with some friend or relative must accompany his registration form with a letter giving the name and address of the person he is staying with.
3. All Instituters are expected to be punctual for devotions, services, classes, meetings, forums, meals, etc.
4. All men will be accommodated in the Anglo Chinese School and all ladies in the Anglo Chinese Girls' School and Winchell Home. Lights in all hostels will be off by 11.00 p.m. unless otherwise stated. When lights are off silence is to be observed. A rising bell will be rung at 6 o'clock every morning.
5. No Instituter may enter the Institute office except on business.
6. Complaints, requests or suggestions may be made to any member of the Institute Commission.

The Institute Commission

Dean
Theodore R. Doraisamy
Chairman, Malayan MYF
D. R. Daniel
Buiness Manager
Loo Choo Kheam
Management Committee Secretary
K. C. Yeoh
Christian Service Counsellor
Paul B. Means
Women's Counsellor
Mrs. M. Dodsworth
Secretary for Young People's Work and Malayan MYF
S. T. Peter Lim

Business Delegates

1. Each chapter is entitled to send one delegate for every ten members and any fraction thereof.
2. All delegates must be full members of The Methodist Church.
3. Only business delegates of chapters that have paid their prescribed dues to the Malayan MYF at least one month before the Business Meeting shall be eligible to vote in the Business Meeting *(Vide Bylaws on "The Business Meetings" in Malayan MYF Constitution)*.



Scene in the Botanical Gardens, Penang

It is suggested that, if possible, all business delegates should have been MYFers for at least 6 months and should be or have been cabinet officers.

Remember, chapters that have not paid their dues will not be entitled to vote. So send your payments to Mr. Tan Huat Seng, 57 Koek Road, Singapore by 1st. April 1950. The dues are 20 cents per member per annum.

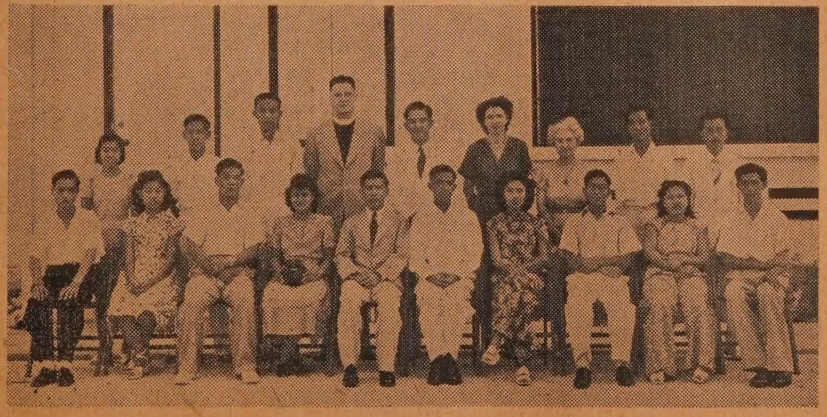
Business

1. Election of new officers of the Malayan MYF 1950-1952 and new officers of District MYFs if they have not done so.
2. Planning for All-Malaya Institute for 1952.
3. Amendments to the Constitution of the Malayan MYF.
4. Reports of District MYFs and other reports.

What You and Your Chapter Should Do

(Addressed especially to MYF Presidents and Cabinets).

1. Select your delegates carefully. Do not let them disgrace you by cutting classes and meetings or going out during Institute hours or staying out late.
2. Help your delegates to choose the classes. See that the classes are evenly spread out among your delegates. Do not allow more than two members to attend the same class.
3. Try to help your delegates financially. Get fellow MYFers, church members, and friends to help. Some chapters organise fairs, concerts, film shows to raise the money. Your chapter may be able to do the same.
4. Send business delegates with experience in MYF work and remember to pay the Malayan MYF dues.
5. Publicize the Institute with posters in your local chapter and send your posters to the Institute. Prizes will be given for the best efforts. Details to be included in the posters are:
Theme: "THY KINGDOM COME"
Venue: Anglo Chinese School, Penang.
Dates: Thursday 13 — Monday 17 April, 1950
Extra Wording at the artist's discretion
6. Collect photographs, handwork reports, magazines, etc. of your chapter and send them to the Institute for display. You have much to share with other chapters.



Wesley Church, Penang, MYF Cabinet for 1950

● *Watch this section for your school*

Voices From Our Schools

Featuring the Anglo-Chinese Girls' School, Ipoh

(We picture some of the activities of the Anglo Chinese Girls' School, Ipoh, in this issue. The teaching of the different vernacular languages in English Schools is a comparatively new vogue which is coming to stay, largely because it has been held by educationalists that the best possible development is ensured if the child is first educated in its mother-tongue. From the point of view of an evolving Malayan culture it is hoped that the different cultural groups knowing both English and the vernaculars will be able to make their best contribution to the common culture by a process of mutual understanding and harmonization of the best in every racial tradition. Our schools are co-operating in the efforts to build a better Malaya. —T. R. D.)

Washing-up after cooking class

Our Tamil Classes

In our School there are Tamil and Chinese classes. Our Tamil class started in 1946 with about twenty girls. Owing to poor attendance, the class was discontinued.

In 1948, however, we had a new teacher, Mr. Robertson, who was introduced to the school by Rev. Pakianathan. The class then started with twenty-five girls. By the end of the second term, Mr. Robertson left us. Soon after he left, Mr. Karuppiah, the headmaster of the Perak Sangeetha Sabah Tamil School, came and took over the class. We are very fortunate to have him since he is one of the best Tamil teachers in Ipoh. He stressed the importance of all children learning their mother tongue, and within a week there were about thirty girls. The enrolment gradually increased and now we have forty-seven girls. They are from all the classes in the school.

To make up for the short period of study during the week-days, we have Tamil class on Saturday mornings for girls in the higher Tamil class. Apart from the usual lessons, we are trained to tell stories and give short talks in Tamil. This helps us tremendously both in our Oral and Written work.

A few of the pupils are doing better work in Tamil than in their English lessons. I hope that all the Tamil girls in this school will try to make use of this opportunity to study their own language. and I hope these classes will grow steadily.

LOGESWARI AYADURAI.

Our Chinese Classes

After our school closes at 1.10 p.m. the Chinese girls have to attend Chinese classes. It is compulsory for standards four, five and six only. We study from 1.10 p.m. to 2.20 p.m.

Our Chinese classes are divided into three groups. The girls are in the first, second, fourth and fifth forms according to the Chinese Standard. The fourth and fifth years are in one class and they come on Mondays and Tuesdays. The teacher is Madam Goh. She teaches them reading, writing or dictation on Monday and Tuesday. She also teaches them composition once a fortnight.

The first and second year girls attend classes on Wednesday, Thursday and Friday. They are divided into two classes and the teachers are Madam Goh and Madam Lim. Madam Goh teaches the girls in the second year. She teaches them reading, writing or dictation on Wednesday and Thursday. Every Friday she teaches them composition. Madam Lim teaches the girls in the first year. She teaches them reading, dictation and writing only.

YEOW CHIN HAI.

Domestic Science

The Domestic Science class is near the school building, beside the quarters of our school gardeners. It is not very large, but still there is room for tables and chairs for the girls to sit, a cupboard and meat-safes for keeping food and cooking utensils. There are also an electric cooker, two charcoal buckets and three sinks.

On coming up to Std. IV we have Domestic Science as a subject. For about six-months this year Mrs. Hunter taught us. First of all, she showed us how to cut the pattern of an apron on paper, and after that, each girl had to cut and sew her own apron. When we had finished our apron, we learned how to keep the kitchen, stove, cupboard and other things, which we used clean. The Domestic Science class is for Stds. IV and V. only.

I like Domestic Science because it is interesting and we can learn how to cook foods of various kinds. We enjoy ourselves during Domestic Science period and we hope the girls in the future will enjoy themselves as we do now.

P. VIMALA DEVI,
Std. IV B.

MORE OR LESS PERSONAL . . . . .

The Rev. and Mrs. ROBERT A. BLASDELL sailed from Singapore on February 3. They are going to the U.S.A. via Suez and expect to remain in the Eastern States for some time in order that Mr. Blasdell may undergo an operation on his eyes.

* * *

The Rev. and Mrs. ABEL EKLUND left Malaya on furlough to the U.S.A. on February 10. They will make their home in Southern California. Shortly before leaving Singapore they received a cable announcing the birth of a new grandson, ERIC CHARLES, the first child of their son DONALD and his wife.

* * *

Dr. and Mrs. PAUL B. MEANS have returned for a period of service in Singapore while having his Sabbatical leave from the University of Oregon, where he is the Professor of Religion and Head of the Department of Religion. Their youngest daughter, CHARLOTTE, is with them and is enrolled in the

Methodist Girls' School. Their address while in Malaya will be: 5 Mt. Sophia, Singapore.

Dr. Means came to Malaysia for the first time in 1927 when he was assigned to the principalship of the Methodist Boys' School, Medan. In December 1929 the Means came to Singapore and he became the Editor of *The Malaysia Message*, Secretary of Christian Literature, and Manager of the Methodist Book Room, then just in the process of being opened.

Dr. Means soon became interested in the study of Malay and Hokien Chinese. He was one of the founders of the Home Missionary Society and had much to do with the establishment of our first centres of work among the Sakai in the Cameron Highlands area and in Pahang.

The Means family returned to the U.S.A. in 1939 and for two years Dr. Means was on the faculty of the College of Puget Sound, in Tacoma, Washington, and then in 1941 he joined the staff of the University of Oregon of which he is now a permanent member. During World War II Dr. Means joined the U.S.A. Navy and was attached to Headquarters Staff in Washington, D.C.

Dr. Means is now on the staff of Trinity College and continuing his Malay studies and carrying on the work vacated by the Rev. R. A. Blasdell. Mrs. Means is teaching on the staff of the M.G.S. Singapore and assisting with *The Malaysia Message*.

—*H. B. A.*

Dr. and Mrs. Paul B. Means and Charlotte

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7. AFTER THREE DAYS.
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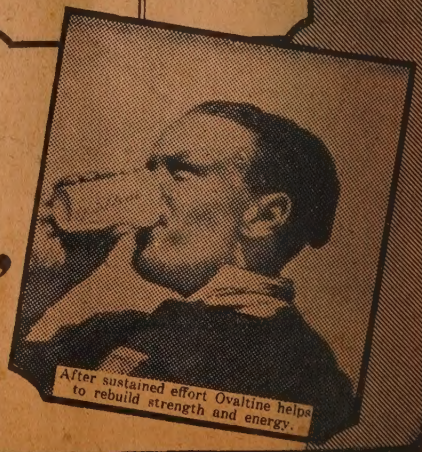

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